

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOL. 22 AND 8.

JACKSON, MISSISSIPPI, APRIL 13, 1899.

NEW SERIES, VOL. 1, NO. 21

Rev. J. E. Thigpen, Hazlehurst, has one open Sunday. Any church without a pastor would do well to secure his services for the unemployed day.

With the dissolution of the Cuban Assembly, comes bright hope for the pacification of discordant elements, and the establishment of order and prosperity on that island. Gomez is the Washington of Cubans. "First in war, first in peace, and first in the hearts of his countrymen."

Santa Cruz, the Filipino stronghold, was attacked and captured by General Lawton's forces on last Sunday. The fighting was quick and sharp, and the battle an important one. The enemy lost over a hundred killed and wounded, while the American loss was only one killed and four wounded.

The State Teacher's Association was in session in this city last week. It is a fine body of cultured men and women. Our townsman, Hon. J. C. Hardy, was the President. He presided like he does everything else—well. Our young friend, Dr. Brough, of Clinton, seemed to take the "blue ribbon" in delivering the best address. The reader will see it in another column.

Among the many distinguished teachers from different parts of the State, were a number of prominent Baptists. We felt real proud of them, and the noble work they are doing in our State.

The Dividing up of China.

Now that all the great powers have made up their minds that China is to be dismembered and divided, all are actively setting about securing the best morsels. Germany is massing her fleet for a demonstration, with a view to extending her sphere of influence beyond the present limits of Kiao-Chou. Italy, with the aid of England, is preparing to seize San Mun Bay and the adjacent district, while England herself is making demands for an extension of territory in the neighborhood of Hong Kong.

It is said that England and Russia have come to an agreement as to their respective spheres in China. If such should prove to be the case, then no further delay will be permitted in dividing up Chinese territory. The Pekin Government may be retained on a convenient figurehead, but it will cease to be a serious power in China.

Let all collections made April 30th, be promptly reported by wire to me by 10 A. M. Monday, and I will be able to get them in this year's report, by wire the same day, by a special arrangement.

Pastors could do good work in still hunting this month where the public meetings and conventions did not reach all who can give. Let this be an earnest month's work from every standpoint possible, to enlist our people, and God will bless.

A. V. Row.

College Tidings.

Clinton, Miss., April 10, 1899
Surely I have a royal list for this week. Read it and help me to feel good:

Yazoo City church \$30.00, Wyatt M. Jones, Macon, \$10.00; Mrs. Kate George Aldridge, Jackson, Miss., \$10.00; Frank Souter, Pontotoc, \$10.00; M. B. Pitts, Pontotoc, \$10.00; Prof. J. M. White, A. & M. College, \$10.00; Gen. S. D. Lee, A. & M. College, \$10.00; Hon. Truman Gray, Boyce, \$10.00; Harrison church, by Rev. S. A. Wilkinson, \$2.85; Hon. Pat Henry, Brandon, \$10.00; Prof. J. C. Hardy, Jackson, \$10.00; Dr. C. R. Henderson, Deasonville, \$10.00; Ladies Aid Society, Salem church, \$1.85; Spring Hill church, by C. B. Rea, \$4.95; First Church, Vicksburg, \$112.00; Rev. M. A. Shepard, Poplarville, \$5.00; Herman, ville church, \$15.00; E. L. Bass-Norfolk, \$5.00; Lynn D. Spight, Ripley, \$10.00; Miss Nettie Shepard, Reganton, \$5.00; E. R. Seward, Ackerman, \$10.00; A. M. Patterson, Longtown, \$2.00; Mrs. A. M. Patterson, Longtown, \$1.00; Miss Lizzie Patterson, Longtown, \$1.00; Miss Ida Anding, Hazlehurst, \$1.00. A royal list to be sure. Some of the above had already been promised. The First

church of Vicksburg had promised \$100.00, but they grew in grace and sent \$112.00, and promised that \$13.00 more would follow. If other churches should grow in grace I should not mourn. The cash collection up to date amounts to \$1,665.00. I have besides in gilt-edged pledges \$363.00.

I am much encouraged. A number of our best churches, and many of our best friends have not yet been heard from. I expect them to report later. It is very important that we be able to report clear at the convention which meets at Aberdeen the 9th of July. It is also important that I be relieved from financial work before the session closes. So that I can give my vacation entirely to building up the patronage for next session.

Let every friend of the College report quick. We can do the work and do it at once without straining anybody. It is only necessary that each friend of the College

from the railroad in the country. As it is quite impracticable for me to keep a horse and buggy, and as I can not afford to pay the livery fare usually demanded, Bro. Bailey's decision renders it imperative that I sever my connection with THE BAPTIST.

I write to say to my brethren and friends, that I thank them for their aid rendered me in circulating the paper, and while I desired to continue in the work for it, I must give my attention to another paper. So I have accepted work for the *Western Recorder* of Louisville, Ky., for which I shall solicit and collect.

I shall also continue the work of collecting for the *Baptist Record* and *Layman*.

Those who have promised to send me their subscriptions to THE BAPTIST, will of course understand by this, that they are released from their promises.

Again thanking my friends for their aid in the past, and trusting that our relations in the future may continue harmonious, I remain, Yours to serve,

H. M. LONG.

Shuqualak, Miss., Apr. 8, '99.

The facts that led me to determine to employ no agents for the present to work along railroad lines, are that the company has two of us, Dr. Searey and myself, employed, and we ourselves must do all the work we possibly can.

T. J. BAILEY, Bus. Mgr.

A Baptist society of Toronto, objecting to the plan of securing a certain amount of money by an entertainment, raised double the amount by a straight canvas.

It is interesting to learn in connection with the adoption of the Dispensory system in Alabama, that the state senator who proposed it was a Baptist banker, and the president of the senate who made the strongest plea in its behalf, was a Baptist doctor. In the House the liquor element used every means at their command to defeat the measure, but mammoth petitions of Christian voters secured its passage.—*Ram's Horn*.

Owing to lack of space we were compelled to omit program of the Central Association in this issue.

Announcement.

I have a letter from Bro. Bailey, the business manager of THE BAPTIST, stating that he has decided to employ no agents for the paper, except those who can work away

Our Pulpit.

R. A. Venable, D. D.

THREE RESULTS FROM PAUL'S IMPRISONMENT.—Phil 1:20.

It is one of the marked characteristics of Paul that he always sought to interpret the Providence of God in his life, with a view to discerning the good in them. He was no pessimist. He looked for the good and found it in his suffering, of whatever kind.

While in prison and chains in Rome, there is nothing melancholy, no bitterness, no complaint of the hardships imposed upon him.

An old preacher has said, "He spent his time in prison, not in publishing accusations against those who had laid him in; a piece of zeal which the holy sufferers of those times were little acquainted with; nor in politic councils, how he might wise himself out of his trials.

This Paul achieved, and his bonds found their explanation in Christ, even to the Praetorian guard. These formed the imperial guard, being never less than ten thousand, sometimes far exceeding that number. These had charge of Paul.

As one detachment relieved another, the Apostle had ample opportunity to impress great numbers with the nature of the charges against him, and the character of the gospel he preached. He was not slow to avail himself of the opportunity to preach the gospel to his guard, if perchance he might save some.

They saw in him the living Christ exemplified in larger dimensions than they had conceived before. They now saw the power of Christ to provide for his own in the most trying and perilous situations of life. They were seized with a spirit of noble daring, which all the powers of earth and hell combined could not awe into silence, nor drive from the field of conflict. Their trust in the power of Christ to sustain his people even unto death, cast their fear of all that men or devils could do to the winds, and placed them at the head of an army of noble heroes, more invincible than the legions who had carried the Roman eagles from the Atlantic to the Tigris.

But the influence of Paul's own work did not end with the Roman soldiery, but it reached "all the rest." On his arrival in Rome he addressed the chief of the Jews, (Acts 18:17), and then a still larger audience, (verse 23), and then for two years he received all who came to him (verse 30).

Paul, the noted prisoner and preacher of the new faith, must have been the subject of much comment, and his gospel would become the subject of much discussion in the social, literary, judicial, and religious circles of Rome, and that too, to a degree engaging and absorbing.

Christ was a white light medium in which, and through which alone, they could be seen. These bonds were borne in fellowship with Christ, and for Christ. The temper with which Paul bore these bonds was such as only the spirit of Christ in him could inspire, and the purpose which they were made

to serve was, that Christ might be magnified in the imprisoned Apostle. Those charged with his keeping would be impressed that he was held for no crime, but for his devotion to one who died and rose for men, and whose servant saw men in the light and love of his Master, casting aside every other consideration but that of bringing them into a saving fellowship with God through Christ. Christ is a revealing agency in the world. In him the darkest riddles are solved. In him the whole mystery of life is cleared away. He is the solution of a suffering world. He vindicated the moral order of the Universe. Happy is the believer who can rise above the shadows that darken the visions of men and let Christ become the solvent of all his sorest trials.

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"Perfectly well aware of it, your Majesty. If it is your royal pleasure, I am ready. Do so at once."

"What! ready to be killed?"

"Certainly."

"Then my power has no terror for you?"

"None whatever."

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This faith in his Lord and the integrity of his purpose could brave all danger.

The glow points of history are those where stand such uncalculating souls, they who counted not the end ere they did the deed. The heroes of the world are those who obey the divine propulsion without trying to anticipate the result. He who would sink the flukes of his faith-anchor in a far future or a far past, knows not the inspiration of a saint. Faith comes through action. It awaits no answer to the questions, for it asks none. It parleys not with expedience. It seeks no shorter route than conscience, no easier path than principle, no higher reason than duty. No other authority than the voice of the Master.

"Here I stand, God helping me I cannot do otherwise," exclaimed Luther. But among those at Rome who preached the gospel were those who were prompted by sinister motives. They preached Christ "of envy and strife," of "faction not sincerely thinking to add affliction for me in my bonds." Just who these were and why they should have been actuated by a motive so unworthy affords room for difference of opinion among competent critics. But there is no mention made of any heresy of doctrine. Their heresy was one of spirit and purpose; their motive in preaching was wrong. But Paul rejoiced whether in pretense or in truth, the gospel was preached.

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ly visited a few of our churches and met a number of our pastors in an informal conference at Dallas. He was encouraged by his visit, each of the churches he visited making large contributions to Foreign Missions, and his visit was an inspiration to the churches and pastors he met.

Brother Ernest N. Walne of Nagasaki, Japan, who has been trying to regain his broken health during the winter, has so far recovered as to be able to visit some of our churches in behalf of Foreign Missions. He has been with us in McKinney, and our people were delighted with his earnest presentation of the claims of the gospel in behalf of the unchristianized foreigner. He goes in a few weeks to Kentucky, where he will spend a few months before returning to his loved employ among the Japanese.

The church at Lancaster, of which Dr. T. J. Walne is the beloved pastor, has recently enjoyed a very gracious revival. The spiritual strength of the members was revived, and among the young converts added to the church were eight or ten prominent business men. The church needs a new house of worship and proposes now to rise and build, at a cost of about \$10,000.00.

We are grieved to give back to Mississippi, Bro. W. A. McComb, one of our most useful pastors. He

The Invisible Theory.

BY REV. J. N. TAYLOR, M. A., D. D.

It seems that notwithstanding the apology, the little pleasantries of a previous paper vexed our beloved brother of Louisville, and impelled him to several irrelevancies and misrepresentations, probably, also, to some needless personalities, which add nothing to the present investigation. The writer has no desire to annoy any one, but simply to elicit the truth of an important matter; so the laughing will cease, even though the comedy of the "invisible" theory continues.

Our distinguished brother errs in his reference to a weakening grasp on the "abstract" theory. The true logician never "grasps" his theory; he simply "rests" it on arguments, and serenely lets it drop when the arguments are shown to be fallacious. So far as the writer can discern, the "invisible" theory is now simply a matter of grasp, intensified by personal aversion to certain teachers, living or dead.

Our esteemed brother suggests a fear that the *Baptist* readers are weary of this investigation. He writes graciously, but his warmest allies must admit that his papers would be more interesting and instructive, if he would give more facts and fewer opinions. As yet, there is certainly no pressing need for him to state opinions for the opposition. In this mode of reasoning continuing, it is safe to predict that his learned colleagues or other friends will come to his assistance and supplement his work. He can speedily close this investigation on the following conditions:

1. Name any lexicon that cites from Greek literature previous to the birth of Jesus three or more passages in which *ekklesia* means an invisible, spiritual, and unassembled assembly of any kind, and then show the actual examination that the citations are correctly made.

2. Name any lexicon that cites from Greek literature contemporaneous with the life of Jesus three or more passages in which *ekklesia* conforms to the "invisible" theory, and then show that the citations are correct.

3. Show, with Broadus-like simplicity, how the "invisible" theory can be harmonized with the metaphor of the passage, so that it will be clear to an ordinary mind how there can be a building where no material have been brought together.

If our learned brother regards these conditions as unreasonable,

he will please modify them to suit his own conception of reasonableness. If he meets them fairly and fully, the establishment of the "invisible" theory will be cheerfully conceded. If he fails to do either, the failure will be accepted as a confession of inability, and the incident will be considered closed.

There is another method of ending the matter at once. Our gifted brother says: "Dr. Taylor conceives that Jesus used *my church* in the abstract sense—a grammatical impossibility." If Jesus should claim all the churches in existence and should desire to express a truth equally applicable to each of them, the writer recalls to rule in grammar that would prevent him from speaking in the abstract, and saying, for example, "My church should be harmonious." But it is courteously assumed that our brother is familiar with grammars, and he says, "A grammatical impossibility." No reasonable person will advocate a theory against any form of impossibility; if our brother will cite any rule of grammar, Greek or English, that prohibits the use of "my church" in the abstract, the "abstract" theory will at once fall into "innocuous desuetude." But if he fails to cite the rule, it will be clear that his zeal for a theory has led him into error, and candor will require confession.

Our brother has been understood—probably misunderstood—to hold that by some unnamed figure of speech *ekklesia* may mean something "unassembled." Authorities on rhetoric mention irony as a figure by which words are made to mean their opposites; but it is hardly conceivable that the Lord spoke ironically of his church. There is a mode of speech that exactly fits the case, but it suggests handling the Word of God deceitfully. It is the mode used by our Pedobaptist brethren, who also reject certain lexicons in their efforts to prove that *bebaptismenos* means "unimmersed." If this is our brother's meaning, he will soon be perfected in the art of writing from a Pedobaptist standpoint.

But the Cremer comedy does not end here. After the manner of reputable lexicographers, Cremer proposes to cite the passages which conform to the invisible view. He names several, but not one from any literature previous to or contemporaneous with the life of Jesus. Among these are the following: Acts ii. 47; v. 11; ix. 31; xx. 28; Rom. xvi. 28; 1 Cor. vi. 4; xiv. 4; xv. 9; Gal. i. 13; Phil. iii. 6. In the first case to go into the wilderness after these brethren, till they be found and fetched home.

Toy, of Harvard, says: "Lexicons are authoritative and valuable only as they establish the meanings given, by citations from approved authors." Otherwise the lexicographer becomes a mere commentator; his meanings, mere opinions.

Cremer occupies a high position; but an owl is no wiser for perching on a steeple. Of *ekklesia* he says, in awkward English: "That the application of the word to the church universal is primary, and that to an individual church secondary, is clear from the Old Testament use of the word, and from the fundamental statement of Christ in Matt. xvi. 18." Cremer probably evolved this utterance out of tobacco smoke and his inner consciousness; and one is astonished that it should be cited in proof of anything, except its author's dullness.

1. His application is not "primary" in time, for a different application obtained 400 years before, and continued to the end of the New Testament period; nor is it primary in the matter of linguistic development, for, according to Dwight Whitney, language develops from the special to the general.

2. According to Toy, his reference to the Old Testament usage is worthless, not being supported by any citation.

3. His effort to establish a general proposition by a single instance is an absurdity. One might as well say the primary way of getting to heaven is by a chariot of fire, as is shown from the translation of Elijah.

4. As applied to the subject under consideration, it is as clear a case of the fallacy called reasoning in a circle as the domain of sophistry affords.

Cremer lays down a principle of interpretation,

and proposes to establish it by citing a single passage, and that doubtful; a brother comes along and seriously proposes to remove the doubt by citing Cremer's principle.

If it is not the business of the lexicographer to distinguish between concrete and abstract terms, "Whose business is it?" This is a pertinent and timely question. A master in Israel ought to be posted here. Any of his distinguished colleagues can tell our inquiring brother that no lexicon, Greek or English, makes a point of distinguishing between concrete and abstract terms. Grammars do not deal with the distinction. Many commentators and many creeds ignore the distinction, because many commentators are stupid and many

though later critics leave the word *ekklesia* out of the passage altogether; in the second, the church at Jerusalem, that witnessed the death of Ananias; in the third, the churches of Judea and Galilee, and Samaria; in the fourth, the church at Ephesus; in the fifth, the church which Gaius entertained; in the sixth, a church capable of settling cases in law; in the others, the church at Jerusalem, which Paul persecuted—none of them universal or invisible. So this Dagon of nonsense falls before the ark of truth, while it is mildly intimated that no one has a right to venture an opinion without the special permission of Cremer!

Expelled from Greek, the "invisible" theory takes refuge in Hebrew, and may yet have to wander around through Sanskrit, Syriac, or some other spectral tongue. It says the Hebrew word *gahal* means something spiritual, invisible, and unassembled, and that in the Septuagint this *gahal* is rendered *ekklesia*. But, unfortunately for the theory, it cites the cases, 1 Chron. xxviii. 8; 1 Kings viii. 65; Ezek. xxxii. 3; Ezra x. 8. In the first case it was a congregation in whose eight commandments were to be sought; and unless it was a goblin assembly, it could be seen while it saw. In the second, it was the assembly that gathered at Solomon's feast. In the third, it is a crowd gathered in a net. In the fourth, it is a congregation from which persons may be separated as a penalty for wrong-doing. In no case, as cited is this *gahal-ekklesia* invisible, spiritual or universal. And, so far as the arguments yet presented are concerned, the "invisible" becomes a mere tradition.

Our honored brother asks two questions that deserve attention: "What about the bride of Rev. xix. 7, 8?" In the first place, there is no *ekklesia* in the passage. In the second place, the bride will not be dismembered or invisible, when she is robed to meet her Spouse at the marriage feast.

If it is not the business of the lexicographer to distinguish between concrete and abstract terms,

"Whose business is it?" This is a pertinent and timely question. A master in Israel ought to be posted here. Any of his distinguished colleagues can tell our inquiring brother that no lexicon, Greek or English, makes a point of distinguishing between concrete and abstract terms. Grammars do not deal with the distinction. Many commentators and many creeds ignore the distinction, because many commentators are stupid and many

creeds false. The distinction belongs strictly to the domain of philosophy; and, according to Moses, Stuart, Ernesti, Morus, and other authorities, every teacher of exegesis ought to know philosophy enough to discern the distinction, when it exists. If our brother has represented himself correctly, he is evidently not at home in philosophy, and it might be well for him to imitate the example of others in some first-class school. If this is impracticable, he would derive great benefit from the private study of Kant's "Critique of Pure Reason," Hamilton's "Metaphysics," or Porter's "Human Intellect."

The one who throws a loose reign upon the neck of a depraved appetite and wallows in debauchery, is not fit to live in a decent community, much less to be put into public trust.

There is a class of men who drink more or less, generally more, until a while before the election, when they "swear off," and become great advocates for temperance, almost ready to take the platform against whiskey, but suddenly change their minds, and become candidates instead. Beware of such, they may keep sober, but I doubt it.

In closing, the writer begs to say that he has written nothing hastily or hotly, but every promise, or conclusion, deliberately, and calmly, and in the Spirit of the utmost good will. For the present the case is submitted to have the error disclosed."

[The above is Dr. Taylor's last in the *Religious Herald* in reply to Dr. Robinson. We predict that Dr. Robinson will never undertake to meet the three propositions submitted by Dr. Taylor, and if he does not his case is lost. All thinking people who have read the discussion will see that *ekklesia*—"assembly" does not mean an "invisible" something that never assembles.—ED.]

A Preacher in Politics.

J. P. WILLIAMS.

The questions to be considered in the coming elections are personal, as there is practically but one party in Mississippi. This situation affords a fine opportunity for Christian citizens to make themselves felt in the interest of morality and good government.

There will be numerous candidates for the various offices, and it is safe to say that no dissipated man will be elected without Christian votes, neither any sympathizer with the whiskey business.

Yet I am startled at my own statement. Will any Christian really vote for such characters?

But why should we not vote for men who get drunk? Because drunkenness is a vile sin against God, and a disgrace in the eyes of decent people. It enthrones the brute, and dethrones the man. To vote for such a man is to put a premium on vice, as these are men that have the moral and intellectual qualifications for every office, and these must be passed by for the others. Such officers are not trustworthy. They can be used to the divine plan. It also follows that the church which existed prior to the origin of Episcopacy knew no Episcopacy, and if the

Episcopacy can be traced through history to its origin and fixed at a date subsequent to the organization of the Apostolic church, then it is not the church of Christ, and the church that previously existed that knew no Episcopacy must have been the church of Christ. The fact that this church of Christ which knew no Episcopacy, cannot be traced positively, through history back to the Apostles, is no proof that it does not exist today. But if there is a church in existence today whose organization, teachings, and practices are in keeping with the characteristics of the apostolic church as discredited in the New Testament, the origin of which cannot be traced through history to its origin, fixing its origin at a date subsequent to the Apostles, then, would it not be reasonable to conclude that it began with the Apostles? Such a church certainly had a beginning somewhere or it could not exist.

Will some one kindly tell us from history when Baptist churches began, if it did not begin with the Apostles? I would like to ask again: How many other churches are there whose history cannot be traced to their origin?

Brother Lowrey's request came, I felt that I could not be loyal to the Convention in full, unless I gave myself, and asked others to do so. So I did give, and put the matter before my people and asked them to give. The result was they gave more to the College than to Ministerial education. So Brother Pastor, the fault may be in you, not in the church, not in the hard times. Just try the experiment and see.

Yours in Christ,
T. J. MILEY.

Lexington Normal School.

Do you want to make those examinations easier? Certainly, if you are a teacher—if you expect to be one, but how? Lexington Normal College offers a three months' course on the study of the public school branches, to begin 20th of March. It will be no hasty review, no "cramming," but a systematic, thorough study of those things that trouble teachers. Board and tuition \$12.00 per month. Instruction given by teachers of wide experience in school room and in holding teachers' examinations.

Increase your efficiency as teacher and your salary by taking this course for teachers.

HUMPHREY & BRUNSON,
Lexington, Miss. Principals.

Mayton, Miss., Apr. 4, '99.

To the Rankin County Association:

Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Loss of Appetite, Sallow Complexion, Pimples, Blotches, are warnings. Take Dr. M. A. Simmons Liver Medicine.

Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899

The Southern Railway will sell the round trip, tickets to be sold at the rate of one fare for May 8th to 12th inclusive, with final limit fifteen days. Tickets may be extended to leave Louisville not later than June 10th, provided they are deposited with agent at Louisville prior to May 18th and payment of fifty cents.

For further information call on any ticket agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a6-5t

Confederate Veterans.

The Southern Railway will make a very low rate to Charleston, S. C., and return for the occasion of the Confederate Veteran Reunion there May 10-18. Tickets will be sold May 8, 9 and 10, inclusive, with final limit May 21st.

For further information call on any agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a6-5t

Baptist Directory.

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Oxford Association.

There will be a Fifth Sunday meeting of Oxford Association in April, which will meet with Good Hope church eight miles east of Batesville. Program will be found in back of minutes of Oxford Association.

W. L. HARGIS.

P. S.—As there will be a similar meeting at Red Banks at the same time, to my great I shall not be able to attend the meeting at Good Hope. I am a Baptist. I'll give the first ten dollars. I'm not

W. L. H.

Southern Baptist Convention.

Jackson, Miss., Mar. 28, '99.

Dear Sir:

For the Southern Baptist Convention at Louisville, Ky., May 12th, 1899, a rate of one fare for the round trip has been agreed on.

The Illinois Central Railroad offers the Louisiana and Mississippi Baptists the shortest and quickest route by many hours. We run double daily through trains of first Class Coaches, free reclining Chair Cars, and Elegant Pullman Sleeping Cars. In addition to the above we expect to run the "Baptist Special," composed of strictly first Class Coaches, Chair Cars and Sleepers, on a Convenient Schedule so as to reach Louisville at a convenient hour. This Special will leave Jackson, Wednesday, P. M. May 10, 1899.

Rev. L. S. Foster, who has conducted so many excursions, will be in charge of the "Baptist Special," and with the assistance of other prominent ministers of the denomination will do all possible to add to the pleasure of the trip. It is a little early to give particulars, but, either Mr. Foster or myself will gladly give you any information desired.

Yours Truly,
L. F. MONTGOMERY, T. P. A.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

Water at the Orphanage.

I travelled for a few miles today with our beloved Foster, Superintendent of our Baptist Orphanage. He spoke of building a cistern at the Orphanage. He said that he much preferred connection with the city water works, but that this would cost three hundred dollars or more. He said that the water would cost the Orphanage nothing after they got the connection, but that the pipes, fixtures, and work of connecting the Orphanage with the city water works would be \$800, or more.

I said, "Why Foster, surely there are thirty Baptists in Mississippi who would rather pay ten dollars apiece than to have you fooling with cisterns, and in constant danger of a shortage in water! Or, if not, certainly there are three hundred who would gladly give a dollar apiece!"

Well, you know Foster don't ask for money, he just takes care of the orphans and trusts. But I want them to have good water, and plenty of it. I'm a Baptist. I'll give the first ten dollars. I'm not

collecting for the Orphanage. I have more than I can do to collect for the College, but if there are twenty-nine others that will give ten each, or fifty-eight that will give five each, or 299 that will give one each, just send it to L. S. Foster, Jackson, Mississippi. Don't take it off of your mission money, nor your pastor's salary, nor your college money, just take it out of your pocket, and if you haven't got it, work a little harder, or economize a little more, and get it. Let the orphans have good water, and plenty of it.

Your brother,
W. T. LOWREY.

April 1, 1899.

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

The Significance of Economic History in Mississippi.

ADDRESS BEFORE THE STATE TEACHERS' ASSOCIATION BY CHARLES HILLMAN BROUGH, P. H. D.

Money making may be thought to be too realistic to put on paper and reduced to theoretical principles; yet it is manifestly possible to study man's activities in the ordinary business of life, to find how he gets his income and how he uses it. Political economy is the science which thus treats of man's character as formed by his daily work, concerning itself chiefly with such motives as are incentives to action, whether they be the making of the almighty dollar or the higher heronism of pleasure and pain.

The number of farms in Mississippi has increased from 42,940 in 1860 to 144,818 in 1890, and the acreage under cultivation from 5,065,000 acres in 1860 to 6,849,000 in 1890. More significant still is the fact that hand in hand with this increase in the total acreage under cultivation there has gone an increase of small farmers. Diversity in crops, the introduction of improved methods in agriculture, and the rise of a sturdy white yeoman population—all have tended to reduce the size of the average farm unit, from 370 acres in 1860 to 122 acres in 1890. A pamphlet recently issued by the agricultural department of the U. S. comparing crop values in Mississippi with those of the middle western states, places the average in Mississippi at \$2.21 per acre as against \$7.81 in Illinois, \$9.23 in Indiana, \$6.85 in Iowa.

There are today 95 banks in the State with an aggregate capital of \$16,000,000, representing deposits approximately \$10,000,000, extending loans of more than \$12,000,000. Within the past ten years the number of banks in the State has more than doubled, and in spite of im-

pairment of business activity, 8 new banks were incorporated in 1898. While Savings Banks are the exception rather than the rule in the State, it is promising to note that a few of these benevolent organizations have been projected within our borders and are making for economy, thrift and compound interest.

Foreign mortgage and loan companies have satisfactorily invested large sums of money in our farming lands, and give earnest of developing our vast storehouse of unexploited wealth. Building and Loan Associations, bed-rocked, in gilt-edged, mutual credit, and rooted in the substantial soil of absolute solvency, have dotted our state all over with happy, cozy, and contented homes. Factories running at full blast at Columbus, Corinth, Enterprise, Natchez, and Wesson; large compresses and oil mills at Jackson and Vicksburg, and the recent incorporation of four steamboats and packet companies, bespeak more forcibly than words the development of industrial economy, which in capital invested and dividends declared, compares favorably with that of New England.

That this diversification in industry is not artificial, may be seen from the fact that Mississippi is endowed with a wealth of forest lands, with clays suited to the manufactory of brick, tile, and every grade of pottery, with immense fields of cotton, abundant water power, cheap fuel, and inexpensive labor; and further, from the fact that capital is butterscotched by liberal taxation and bankruptcy laws, which secure the creditor, and at the same time protect the debtor. A maximum rate of taxation, state and county, of only 18 mills, based on an assessment averaging not more than 50 per cent. of the value of the property taxed, a 6 per cent. legal interest rate written in contracts, speedily enforceable according to terms, and rock-ribbed laws for the collection of debts—these are the alluring conditions which invite the strategy of our captains of industry.

Teachers of Mississippi, the economic history of our state is indeed a priceless legacy! Will we prove worthy custodians of the trust confided to our keeping? Will we obey the silent command of the century, which looks down upon us and bids us continue the struggle with redoubled energy? Will we put behind us plagues and rumors of plagues, believing that God has scattered the bones of them encamped against us? Will we increase ten fold the talents of

our material resources, our meadows that sparkle like emeralds on the queenly bosom of the state, our fields of cotton and waving grain, vocal with the praises of the happy husbandman, and replete with the gladness of the rewarded toiler, our unheeded forests that "like giants stand to sentinel the enchanted Land?" God grant that the traditions of the old may prove an incentive to the progress of the new; that we may realize that the true grandeur of nations consists not in the rhapsodies of epic heroism, but in the diffusion of the greatest knowledge among the greatest number; and that we may all exclaim with one acclaim,

Henceforth, Mississippi, we look up to thee,

Not down at other states;
Arise, arise, be not proud, be humble and be wise!

And bow thy head to the unknown, Supreme One who on high
Hath willed that as a state thou shalt never die

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons Liver Medicine thirty years, since it cured her of Neuralgic Dyspepsia. She still uses it for her general health. A package of Zeilin's was once given her. It did not act satisfactorily.

Exegesis.

W. F. YARBROUGH.

"AS OFTEN AS."—I. Cor. 11:26.

The Apostle Paul in the two preceding verses recounts the words used by our Lord in instituting the Memorial of Bread and Wine. He says that he himself had received from the Lord the account which he transmits to them. Having done this, he goes on to instruct the Corinthians, who had greatly abused the ordinance, as to several particulars of its observance.

Without taking up any of these points for the present, except that concerning the frequency of its observance, let us see if we can ascertain Paul's meaning concerning that.

Though incidentally mentioned, the point is an important one, and not easily settled. Of one thing we may be sure, and that is, that Paul knew nothing of any fixed or regular time for the observance of this Memorial.

We Baptist folk claim to want a "thus saith the Lord," for our practices. Here, by plain statement of Scripture we find that Paul did not know of any regular time for observing the Lord's Supper. Hence, we are in agreement with God's Word.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons Liver Medicine are always the same. It cannot be equalled.

VIA THE Q. & C. AND THE SOUTHERN

Of course we all want to attend

the coming meeting of the Convention which promises to be one of the most interesting of the closing decade of the 19th century.

Paul's language is not liable to any such ambiguity. The Greek adverb translated "as often as," if it stood alone, followed by the indicative mood, might be understood as referring to a well known point of time, recurring at regular intervals, say once a year, at the time of the passover. There is, however, with the adverb, a little particle followed by the Subjunctive mood, which gives a great deal of significance to the passage. Such a construction, according to Winer, an acknowledged authority in New Testament Greek, is used if an action is to be expressed which can or will occur, but in regard to which there is no certainty when or how often it will occur.

The presence of the Subjunctive mood settles the question, making it clear that the meaning is "at any time whatsoever." This meaning would obtain with any tense of the Subjunctive mood, but the indefiniteness as to time is brought out even more forcibly, by the Present Subjunctive, which occurs here.

According to the authority just quoted, this form of the verb in this construction, "for the most part denotes a frequently repeated action, not limited to any particular time." Of such a character is the action indicated in observing the Lord's Supper. In verse 25 the Apostle represents our Lord as using the same construction with reference to the cup.

Since this is the only passage bearing upon the frequency of the observance of the ordinance, except the references to Apostolic practice in The Acts—and these seem to indicate that the early Christians observed the Supper as often as they assembled—we can easily see why there is no regular time agreed upon among Baptists for the observance of this Memorial.

We will appreciate your kindness if you will publish the following notice from now until the meeting of the Convention, and favor us with one copy of your paper:

SOUTHERN BAPTIST CONVENTION, LOUISVILLE, KY., MAY 12, 1899.

The Committee on Entertainment respectfully invite your attention to the following announcement:

There will be "Baptist specials" leaving Jackson and Winona at 7 P. M. May 9th, and reaching Louisville the next day. The Southern will be the most liberally patronized of all roads to the Convention, being accessible to the Baptists of Alabama, Mississippi, Florida, Georgia, and in fact all the South.

The magnificent service of these systems has already been tested by Mississippi Baptists in former years and needs no guarantee to insure the comfort and pleasure of their patrons. Of course every one wants to take in Chattanooga with its places of historic interest and magnificent scenery. After leaving Chattanooga we will have a daylight ride through the beautiful mountain scenery of East Tennessee and the famous blue grass region of Kentucky.

Fare from Jackson to Louisville and return, \$16.90.

Fare from Winona to Louisville and return, \$14.25.

For further information address me at Jackson, Miss.

W. F. YARBROUGH.

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons Liver Medicine.

S. B. Convention

Louisville, Ky., March 23, 1899,
THE BAPTIST, Jackson, Miss.

We will appreciate your kindness if you will publish the following notice from now until the meeting of the Convention, and favor us with one copy of your paper:

All duly accredited delegates, whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of their assignment will be mailed to them. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day:

Galt House (Convention headquarters) \$3.00; Louisville Hotel \$3.00; Willard Hotel \$2.00; Fifth Avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50. Other hotels and boarding houses \$1.00. No assignments of homes will be made after May 5th.

Address all communications to Thos. J. Humphreys, Secretary, 544 West Main street, Louisville, Kentucky.

J. B. MARVIN, Chairman.
Thos. J. HUMPHREYS, Sec.

THE BAPTIST.

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J. B. SEARS, - EDITOR
T. J. BAILEY, BUSINESS MANAGEREntered at the Post Office at Jackson, Miss.,
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Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrearages are expected to be paid when the paper is ordered to be stopped.

Obituary notices of 100 words inserted free; over that amount will be charged one cent per word.

Persons sending in obituaries, must either send the cause or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances will be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is required that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENTS.

We are taking a new mailing list from the old books of the *Record* and *Laurel*.

In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time which you are paid, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

In a very short time we will print each week the date to which each subscriber was paid, on the margin of his paper, so do not look for written receipts hereafter.

Some letters are coming in asking if we can not send the *Home and Farm* or *Commercial Appeal* as a premium. We cannot. Our arrangements with these two publications terminated on February 28th.

PREMIUMS.

Until further notice, we offer THE BAPTIST on a year and Mississippi Baptist Preachers by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00 in advance.

T. J. BAILEY, Bus. Mgr.

EDITORIAL.

The Supreme Opportunity.

There is a tide, which taken at the flood leads on to fortune. In every great enterprise there is a supreme opportunity. It is not strange that wonderful things should mark the closing of the 19th century.

Certainly never before have Baptists had such an opportunity to spread abroad the gospel of our blessed Lord. In other ages our ancestors were fined and imprisoned, and driven into obscurity for the advocacy of the very principles we hold sacred today. About one hundred years ago Richard Curtis, then living near Natchez, in this State, was ordered by the Spanish Catholics to cease to preach Baptist doctrine at the peril of confiscation of his property and banishment from Mississippi. He did refugee to South Carolina a few years for protection, but soon returned, and preached Baptist doctrine with greater zeal, and wonderful success, though persecution was intense. Now we have an army of more than 100,000 white Baptists in the State. All departments of our work are well organized and well managed.

What is true of Mississippi is true of nearly all of the States composing the Southern Baptist Convention. We are second to no other denomination in point of wealth and culture. It is to be hoped we are not less pious, and consecrated. Now an opportunity is before us, the like of which was never known before. China, with her four hundred millions of heathen souls, for ages shut in from the influence of the gospel, is, by a strong providence being dismembered and broken all in pieces. All this will turn out for the furtherance of the gospel. The victory of Japan over China has greatly enhanced our mission work with that people and many conversions follow. Africa is being laid open by railroads, and new and important fields of interest are presenting themselves to us, and our old mission fields there are quite fruitful.

Our Papal fields are "white unto the harvest." Baptists can meet Romanists as no other denomination can. Romanists and Baptists are antipodes. Take from any other denomination what they hold in common with Romanists, and they are Baptists. Take from them what they hold in common with

preaching know what that means.

Baptists and they are Romanists. So it is evident that the evangelism of Romanists belong to Baptists. For more than a quarter of a century we have had a mission in Italy, but it must be reinforced by strong men soon if we expect to succeed there.

In Brazil we have a strong hold, but only one missionary to about every 700,000 souls. To listen at Bro. Bagby plead for that field you would think our forces might all be concentrated there.

Mexico is our door neighbor, and shows what Catholicism can do for a country. We have one missionary to every 500,000 there. These all are missions under our Foreign Mission Board.

But our home Board is charged

with the most inviting work before the denomination today. Cuba and Porto Rico are under our national flag. They are rapidly learning the difference between liberty and tyranny. And as they grasp this idea politically, they naturally seek for its counterpart religiously. This they find in its purest form in Baptist principles. A Baptist church is the best type of pure democracy on earth. In it all the members are equal, whether they be rich, or poor, learned, or ignorant. Each church is independent of all others. These principles naturally inspire a love of liberty. The supreme opportunity is to occupy these fields. Our contributions will tell our determination. God help us to be faithful.

A Glad Day for the Baptists of Jackson.

Last Sunday, April 9th, we worshipped for the first time in the main Auditorium of the new church. For ten years and more the church has been looking forward to this day. It was with glad hearts that we heard them say, "Let us go into the house of the Lord." The Methodists, Presbyterians and Disciples dismissed their morning services and with their pastors worshipped with us. It was a great congregation of a thousand or more that assembled to do honor to the occasion and to hear the man of God who put the best energy of his life into this church and to whom more than any other individual is due the credit of this beautiful building. It was fitting that Bro. Sproles should preach the first sermon in the new audience room, though he himself said that it was an occasion of "sweet pain" to him. The preacher was himself as he discussed the nature of true worship and desire a good attendance, and all who have fed on Sproles' preaching know what that means.

W. L. SOUTER.

Please give notice in your valuable paper that the Sunday School Institute of the Chickasaw Association will meet with the Shady Grove church six miles west of Echu, on Saturday before the fifth Sunday in this month, at 10 A.M. We have an interesting program and desire a good attendance, and all who have fed on Sproles' preaching know what that means.

W. L. SOUTER.

W. L. SOUTER.

W. L. SOUTER.

NEWS AND NOTES.

We are pained to learn of the serious illness of Dr. C. E. W. Dobbs. Many prayers are being offered that the Lord will restore him.

In Brazil we have a strong hold, but only one missionary to about every 700,000 souls. To listen at Bro. Bagby plead for that field you would think our forces might all be concentrated there.

Mexico is our door neighbor, and shows what Catholicism can do for a country. We have one missionary to every 500,000 there. These all are missions under our Foreign Mission Board.

But our home Board is charged

with the most inviting work before the denomination today. Cuba and Porto Rico are under our national flag. They are rapidly learning the difference between liberty and tyranny. And as they grasp this idea politically, they naturally seek for its counterpart religiously. This they find in its purest form in Baptist principles. A Baptist church is the best type of pure democracy on earth. In it all the members are equal, whether they be rich, or poor, learned, or ignorant. Each church is independent of all others. These principles naturally inspire a love of liberty. The supreme opportunity is to occupy these fields. Our contributions will tell our determination. God help us to be faithful.

W. L. SOUTER.

WOMAN'S WORK.
CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

STUDY FOR APRIL

MEXICO, BRAZIL.—For the earth shall be filled with the knowledge of the glory of the Lord." Mexico: missionaries, 13; native assistants, 17; churches, 32; out-stations, 23; membership, 1,132; baptism, 101. Brazil: missionaries, 13; native assistants, 15; churches, 21; out-stations, 13; membership, 1,200; baptisms, 283.

STUDY TOPIC.—Romish superstitions. S. B. C. missions to Mexico. Home life in these countries. Who is my neighbor?

Mexico and Brazil, two of our papal missions, are inviting and promising us. Think of Mexico with eight million people who have never seen a Bible, and Brazil with a population of one hundred and seven millions, with so few preachers to tell them the old story of Jesus and his love."

The word of God teaches us that we should give the gospel to all nations. Jesus says, "I must work of him that sent me while it is day, for the night cometh when no man can work."

Will not the Baptists embrace these golden opportunities in giving the gospel to those who sit in darkness and the shadow of death?

Brazil

The land of the Southern Cross lies almost wholly within the tropics on the east side of the South American continent. This name was applied to it by Cabral, the discoverer, in account of four large stars, three of which are of the first magnitude, seen in these southern skies. Their position gives them the appearance of a cross. Afterward's merchants gave it the name of Brazil, from the fine red wood which abounds there.

The population is estimated at about 16,000,000, including 30,000 priests. The size of Brazil is about equal to that of the United States and Alaska. It is one of the loveliest of lands, one of the darkest, one of the most neglected, but the most fruitful field of the Southern Baptist Convention. It was the last to be entered except Japan, which has the largest constituency.

COUNTRY AND CITY LIFE.

This differs even more widely than in our country, where railroads are so abundant. While the city streets swarm with men in spotless linen and broadcloth, and women in the latest Paris styles, the country seems with men who in

coarse fabrics drive the solid wheeled, musical ox-cart, and women who hide their stovenly attired figures behind the door-post and peep out at the unexpected stranger. They tell in the city of a green countryman who upon taking the train and seeing a fire insisted upon accompanying the engineer; for as he said, not being a person of ceremony, he preferred going in the kitchen

RELIGION.

Brazil is another of the papal fields. Rev. H. S. Allyn gives in *The Missionary* the following extract from a Catholic book:

"It is impossible for us to know Jesus Christ, and more impossible for us to love him without our having a living and ardent devotion for his Most Holy Mother. Before Mary lived our God was a terrible God, the God of armies and of vengeance; but after he was the son of Mary he became the God of goodness, the God of mercy, the God of pardon, the God of love. What a difference between the ark of the covenant and the holy tabernacle! And will we not love the Mother of God who gave us all this?"

SUPERSTITION.

The account is given of a boy stolen from English parents and given to the Jesuits in Brazil to bring up. "He wore seven chains about his body, seven iron crosses with sharp points next his skin, lacerated himself every day, allowed vermin and filth to accumulate on his body which he called a mule, prayed three hours a day, and lived on bread and water." Authentic examples of Romish superstition could be given without number.

ENCOURAGEMENTS.

The revolution of 1889 broke the political power of the Roman Catholic church. The door to every State in the Republic is now open, and missionaries are protected by law, though at times they suffer persecution from the priests and others.

Since the establishment of the Republic, immigration is encouraged, and foreigners are coming to reap the splendid harvest or wealth that awaits the enterprise of the people. The cities are growing, railroads are being built, trade is increasing, the wild interior of the country is being explored and will be developed.

In a very marked degree, the people are exhibiting eagerness to do. May the time soon come when women may realize the many duties required of them.

the progress of missionary work. The secular press is, in the main, favorable to the work of missionaries; the wide awake editors see that it tends to the uplifting of the people.

The Baptists of Brazil have among them a few excellent native preachers. The native converts are showing themselves earnest, faithful, zealous. In liberal gifts, endurance of persecution, and in that spirit of self-sacrifice which ever characterizes the true followers of the Lord, they have shown themselves worthy the name of Christians. Southern Baptists have a faithful corps of missionaries in Brazil, and the devotion which they have shown merits the highest sympathy and co-operation.

The Foreign Board began work in this country but a little over seventeen years ago. We hope the sisters will not think we do this in a spirit of boasting, for God forbid that we glory, save in the cross of Christ.

We have done no great things, but have endeavored at all times, to heed the voice of the Master as he has called us.

We had no meeting of our Society during the month of January on account of the severe weather, but since that time have been hard at work. We have made a contribution to Mississippi College, also to Ministerial Education. We have made a payment on our pastor's home, and given the proceeds of our week of prayer and self-denial to Home Missions, the sum total for the quarter being \$54.00.

We have our weekly meetings in the church, opening with songs, scripture reading and prayer. Brother Price, our pastor meets with us occasionally and we are always encouraged by his presence. Sister Price is an earnest worker and is quite an addition to our membership.

We have just closed our week of prayer and self-denial a few days ago. This was the second time we had observed the week of self-denial as a Society. We are glad to tell you it was a success. Our church was being repaired. We met at the homes of our members. We found this very pleasant indeed.

The meeting was not as largely attended as last year, on account of bad weather. We noted a great improvement in our members this year over last, spiritually and otherwise. Quite a number would lead public prayer and conduct the meetings. We tried to follow the published program. The offerings amounted to \$9.05.

We have just organized our young ladies into a mission band and hope you will hear of their good works in our next quarterly report.

We are to have a series of meet-

ings in our church, led by Dr. Pace, beginning next week, and ask the sisters who may read this to pray God's blessings upon us.

Come to see us with Brother Searcy during the fifth Sunday meeting in April, and we will show you one of the prettiest churches in the state. I am sure you will meet with a cordial greeting.

Praying heaven's blessings on you and your work, I am,

Your sister in the work,
MRS. JOHN P. CULPEPPER.

Winona, Miss., April 3, '99.
Dear Sister Searcy:

I have been instructed by the Woman's Missionary Society of our church to write you a summary of our work for the quarter just past.

We hope the sisters will not think we do this in a spirit of boasting, for God forbid that we glory, save in the cross of Christ.

We have done no great things, but have endeavored at all times, to heed the voice of the Master as he has called us.

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SUNDAY SCHOOLS.
CONDUCTED BY REV. W. F. YARBOROUGH,
JACKSON, MISS.

The Song I'll Sing.

E. L. W.

I will be saved; I doubt it not:
My soul is safe in Christ's embrace,
I care not for my earthly lot.

"I am a sinner saved by grace."

My sins I mourn, they grieve me so,
They crush my joys and cloud my face,
But I will sing where'er I go,

"I am a sinner saved by grace."

I cannot boast of aught I've done,
For sin through all my works I trace,
But I can boast through "God's dear Son,"

"I am a sinner saved by grace."

I'll do the work he gave to me,
Then in the grave my form they'll place,
But in the vast eternity,

I'll sing, "A sinner saved by grace."

And should the angels wish to know,
When they of sin can find no trace,

How came my garments "white as snow,"

I'll shout, "A sinner saved by grace."

If even the Judge himself shall ask,
For what I claim in heaven a place,

I'll look at him—an easy task—

And say, "A sinner saved by grace."

Home Mission Board.

We are helping Mississippi at points where the help of the Home Mission Board was indispensable, and at others where help was essential to progress and prosperity. Last year gave us \$2,396, and of this amount we returned to her more than \$2,000.

This year by agreement, she engaged to raise for us \$5,000, on conditions of additional aid of \$1,000, making the sum to be received from the Home Board more than \$3,000.

We are sorry to say she is falling behind her promise. Thus far we have received but little more than \$1,000 in cash. We hope she will largely increase this amount.

Last year she had given us to April the first, only about \$1,200. In the month of April 1898, she gave us about as much as during the whole eleven preceding months. We hope she will do even better this year, and make her April contribution a full two thousand dollars.

I. T. TICHENOR.

Lesson for April 23, 1899.

JESUS THE WAY AND THE TRUTH AND THE LIFE.—John 14:1-14.

Golden Text:—"Jesus saith unto him, I am the way, the truth, and the life"—John 14:6.

We have come now to the valedictory address of our Lord to his apostles. He is still with them at the table where the passover was eaten. Having explained the washing of the disciples' feet, he predicted that one of them should betray him, after which Judas left the company for the purpose of doing this very thing.

Then after the Lord's supper had been instituted, he foretold Peter's denial of him that night, and that, in the face of Peter's avowal that though all men should forsake him, he would not. This was enough to cause much sorrow of heart among the faithful disciples. No doubt they felt the gathering darkness and deepening gloom which centered about the cross.

Jesus' remedy for trouble hearts. Faith in God is the panacea for trouble in all ages. The disciples had some degree of faith both in God and in Jesus, but it needed strengthening, so Jesus exhorts them to believe in God, also to believe in him.

Truly, T. C. SCHILLING.

April 8, '99.

A series of evening services will begin with the Fifteenth Avenue Baptist church, Meridian, Sunday, April 16. We humbly ask that God's people join us in praying for the guidance and power of the Holy Spirit in these meetings.

G. C. JOHNSON.

all his children. These are not to be thought of as separate houses, but places of abode for God's children in heaven. The language implies that heaven is a place. Jesus in fact, says in the same verse that the object of his leaving them is to make ready a place for them. He further comforts them by telling them that he has been perfectly sincere with them, that, if it had been otherwise, he would have told them. He would not allow them to suffer disappointment, and in keeping with their expectation of a place, he would lead them to cherish even a brighter hope. Although he is to be separated from them so soon, it is in order that he and they may be reunited in the Father's home. He promises to come again. This coming is present, i. e., it is a continual process embracing his coming at Pentecost, his coming at death, and in fact, all his methods of coming into the world, including his final coming to judgment, when he will receive his people to himself. He comforts them with visions of celestial glory, as he carries them on and up in the scale of spiritual enlightenment. He tells them that they know his statement, then to believe him and to accept his divinity for the very work's sake. To his mind these works proved his divinity. They do to any reasonable mind.

Jesus' Promise of Greater Works and Power in Prayer.—He had done many wonderful works in their presence but they should do the same if they only believed on him, and, as if to inspire them with courage and confidence, he tells them that they shall even do greater works. These greater works doubtless refer to spiritual works, such as characterized the diffusion of the gospel among the nations of the earth in apostolic times. Jesus never saw such multitudes brought subject to the will of his Father under his ministry as were witnessed by the Apostles after Pentecost. All this should come from the fact that he went to the Father, which seemed to them an unspeakable calamity. Thus it is that an apparent disaster should be turned into a great blessing. Jesus adds that anything they shall ask in his name he will do. The condition was that it should be in his name; the end was that the Father might be glorified in the Son. This phrase, "in my name" is a new idea, never advanced to them before and means that any requests made in Christ's name must be consistent with his character, and based upon his merit.

Comfort is the keyword of the lesson. Jesus first comforts the disciples with the prospect of a reunion with them, that in him they know the Father, that when he is gone they will do greater works than he has done and finally that they shall have anything they ask in his name.

Jesus' declaration of Oneness with the Father. Their failure to recognize Christ in his true light had obscured their understanding of God. Jesus tells them that a knowledge of him would have led to an understanding of the Father. The word for knowing Christ in verse 7 is a different one from that used for knowing the Father. The

two little Islands of Zanzibar and Pemba furnish four-fifths of the cloves consumed by the world.

HOME READING.

Short Naps.

Naps during the day are doubtless great preservers of life, if one can take them. A friend of the late Dr. William Pepper, of Philadelphia, tells me he could go to sleep at will.

"Will you excuse me, Mrs. —?" he would say sometimes, "I could talk with you much more satisfactorily if I had a few minutes' nap. Jane, make me comfortable and wake me in ten minutes."

Outside the office would be crowded with people waiting to see him—about the Philadelphia Museum, the University of Pennsylvania, the public libraries, or about their health. He would go into his own room, behind the office, would stretch out on the lounge, throw a rug over his knees, and would be asleep at once. Ten minutes later he would be roused by his servant, and resume his conversation at the point at which it had been dropped. He would sleep in his carriage as he was driven from one appointment to another. He would sleep in a train, in a parlor or library, in private or in public, absolutely indifferent to environment.

John D. Rockefeller, Jr.

This is the sad tale of a young man who is working in his father's office daily from six o'clock in the morning until six in the afternoon; who associates with the clerks and does his work as though he were one of them on a salary of \$15 a week; who neither smokes nor drinks, and finds no pleasure in the theater, church work, and whose favorite recreation is swimming, skating, and driving in the park. And yet this young man, if he lives, and is in the best of health now, will some day undoubtedly be the richest man in the world.

He is John D. Rockefeller, Jr., the only son of the multi-millionaire father, and the probable heir to so vast a fortune that its owner now says he cannot estimate it within ten or fifteen million dollars. Whether this estimate is \$200,000,000, as estimated by Mr. Rockefeller, can tell.

In his taste for everyday habits, his pleasure, and his beliefs, young Rockefeller is a most striking contrast to his ordinary son of

a millionaire father. In him is proved beyond all doubt the old saying that "blood will tell," for his parents' industry, their religious nature and love of home are as strongly accentuated in him as in them.—*New York World*.

The Heathen Claims On Us.

No life is really empty, it is either filled with the service of God or Satan, and if Christian work is of God it is in no way dependent upon man, and it is a honor to our God to have it so regarded. God may give to his children the graces of being his instrument in preaching, praying, or giving; but we are only instruments and he alone is the true "Worker." One of the first evidences of a genuine conversion is the awakening of a desire to lead others to the cross, to bring some poor perishing soul to the haven of safety.

And as Christ tasted death for every man, He died for the heathen as well as for us. We were once aliens from God and knew him not in the forgiveness of our sins; but by grace we were saved through faith. How did faith come? By hearing the word of God. Now how can the heathen be saved without the gospel? "For there is no other name given among men, whereby they can be saved."

For the world does not know Christ and it cannot be saved except through the testimony of his people. God will not without some instrumentality put his truth into the hearts of men.

"Go ye into all the world and preach the gospel to every creature." Now have they really any claims on us? Are we not indebted to them? Not for raiment, not for bread to supply their temporal wants. Something more. The bread of life. The living water that Christ said, "he that drinketh of shall never thirst."

We need to be concerned only about our duty, and when we come to the oracles of God, that is as clear to us as the noonday sun. Is it the duty of every Christian to aid in sending this gospel into the regions beyond?

The answer which God's book makes to this question is direct, and every one who accepts the Bible as the revealed will of God, will never doubt that it is his obligation to aid in giving the redeeming light of the gospel to the whole world. There are today about 800,000,000 heathen and only a few missionaries. Today they call on us for help.

"Here in this happy land we have the light,

Shining from God's own word, free, pure and bright."

Shall we not send them Bibles to read? Can we not work for Him who has been so patient with us? He never wearies of our cry for help. Every day of our life he renews our mercies.

Can we not be faithful in our dealings with those we seek to benefit? How much of the money which God gives us, is wasted on the follies of fashion; on the gratification of extravagant taste?

4. By working. We live by working. Exercise is a law of life. A church working lives; not working, it dies.

Even if they should not improve all the opportunities offered them.

A pastor emptied himself in a Mission sermon. In the collection he gave five dollars, and in counting ascertained the entire amount to be six dollars and eighty-five cents. He had been ablaze but now only dying embers remained. The church had spread the mantle of death over him.

Connected with this divine command to plant the truth in foreign lands, there is a divine promise. Cast thy bread upon the waters, for thou shalt find it after many days.

The seeds of divine truth which you drop into human minds are not lost. He who never sleeps watches them, preserves them and will cause them to take root and grow unto harvest.

5. By paying the money they promise. It is honorable to pay debts. All honest men so regard it. And it is just as honorable to relieve debts with preachers as with others. Some think preachers can live on wind. A church called a pastor at a salary of \$400.00. In meeting the demands of his family, the amount was spent by the end of the year, and only \$250.00 had been paid in by the church. In the next three months he got fifty more. Meanwhile, the merchant had been dunning, pins pricking the preacher's soul, and Zion had fallen (greatly hurt). Sam Jones might say that church had "fallen from grace," or lied.

Dovie Sharp.

Pastoral Support.

It would be an ape that would say the pastor needs no support. His soul would starve and his body as well.

A church member hired a negro to do a day's hoeing. He felt in honor bound to pay him what he had promised. He also pledged \$10.00 on the pastor's salary. At the end of the year he had paid six and regarded it no dishonor not to pay the other four.

The Chaplains Association, organized at the Reunion in Atlanta last year, proposes to have several meetings during the approaching Reunion in Charleston, May 10-13, the time and place of the meetings to be announced in the local papers.

Christ said: "The laborer is worthy of his hire." The negro was "worthy," but not him who ministered "about holy things." This man, who is legion, needs a thunder-clap in his soul. He needs to re-read his Bible; to reset his eyes, and become an honest man. Paul said: "Do ye not know that they which minister about holy things live of the things of the temple? and they that wait at the altar are partakers with the altar?" Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Here are five points: (1) At

us, and guides our hands and our thoughts in the doing of it all. Another preacher helped in another meeting, and it took three days to get the church to pray. But then the windows of heaven opened, and twenty-three were "buried with Christ," at the end of the week. This shows what may be done in a church when it prays.

tend church; (2) sing; (3) pray; (4) work; (5) pay your debts. And God's cause will prosper, church members rejoice, and pastors hold camp-meetings in their souls which never break up. Support the pastor.

J. E. PHILLIPS.

A Bright Outlook.

Immanuel Baptist Church, Meridian, Miss., April 4, 1899.

Dear BAPTIST:

Our work is moving on steadily and we feel that we are building upon a sure foundation, a structure that will abide.

Our church has more of the spirit of unity than ever before, no dissection—by internal, separate organizations—preventing this.

In behalf of the Committee, J. WM. JONES, Chairman.

and if you cannot come, send us, at least, your name, and command and a word of greeting.

Those who expect to attend the Reunion should write at once to Mrs. Lee C. Barby, 68 Rutledge Avenue, Charleston, South Carolina, who is Chairman of the Ladies Auxiliary Committee, and will see

care quarters for you.

We urge you, brethren, to join us in this Reunion, that we may revive hallowed memories of the past, and take counsel together as to how we may best promote the spiritual welfare of our dear old comrades who are now so rapidly stepping out of ranks and crossing the river.

In behalf of the Committee, J. WM. JONES, Chairman.

Sunbeams.

To the leaders of Sunbeam Societies:

Our Central Committee has seen fit to make me President of our "Band Work." Will each one of you kindly send to me at once the name of your Society, together with the address of its officers?

Will our Associational vice-Presidents please call attention to Band Workers within your bounds to this request and urge the matter?

Will our Association vice-Presidents please call attention to Band Workers within your bounds to this request and urge the matter? This knowledge is necessary to make the quarterly report now due. It is also essential that I come in touch with each worker.

Your sister,

MISS MARGARET M. LACEY.

Crystal Springs, Miss.

April 6, 1899.

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La.

AT THE CAPITOL

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALDRIDGE,
Door-keeper Georgia State Senate, State
Capitol, Atlanta, Ga.

THE WEEKLY COMMERCIAL-APPEAL,
Memphis, Tenn.

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and Record

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The readers of this paper will be pleased to learn that there is at least one dread disease that science has been able to cure in all its stages and that in Catarrh, Hall's

Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure.

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BAPTIST BOOK CONCERN

(INCORPORATED)

LOUISVILLE, KY.

Little Folks.

We are delighted with the Little Folks page. They are doing a good work, giving to the support of the gospel of Christ in Cuba, and it seems from the Bible questions they ask, that at least some of our boys and girls are studying the word of God, which is the power of God unto salvation to every one that believeth.

Every question asked inspires others to read to find the answer. So let the good work go on.

Dear Editor:

I am real anxious every week to see THE BAPTIST. I love to read the little children's column, and to know the little girls and boys can help the Cuban Missions.

Our home was in Wesson, Mississippi. We came to Cleveland on the account of papa's health.

We think of dear Brother Parson so often.

I go to Sunday-school. Mr. B. Jameson is Superintendent. Bro. M. W. Eggers our pastor. We all love him very much.

Find enclosed ten cents for Cuban missions. Your friend,

NORA BARROWS.
Cleveland, Tenn.

Dear Bro. Searcy:

I am a little boy nine years old. I go to the Baptist Sunday-school. I am glad to hear from my little friend, Fred. Cooper, through THE BAPTIST.

Enclosed find five cents for Cuban missions.

Your little friend,
JAKE KING.

Dear Editor:

I like to read THE BAPTIST, and especially the Little Folks page. I am fourteen years old. I go to school, and Miss Lura Aver.

It was John who wrote the book of Revelation.

I wish to ask some questions: Where is the shortest chapter found in the Bible, and what chapter is it in the Bible that every verse ends alike?

Enclosed find five cents for Cuban missions. Your friend,

LENA POE.

Dear Editor:

We read THE BAPTIST in our home and like it very much. Haman was hung on the gallows he made for Mordecai. Esther 7th chapter 10th verse.

John the Evangelist wrote the book of Revelation.

I send five cents for Cuban missions. SALLIE JOHNSON.

Dear Editor:

I am a little crippled girl twelve years old. I am not able to walk to school very much, but I study at home.

Papa and Mamma take THE BAPTIST, and like it very much.

Enclosed you will find ten cents for Cuban missions.

Your little friend,
ERA ATKINS.

Dear Dr. Searcy:

I am a little girl 12 years old. Papa takes THE BAPTIST. I like to read the little folk's letters. I have been going to school to Mr. Oscar Toombs. I like him very much.

Who is the oldest woman mentioned in the Bible?

Find enclosed 5 cents for Cuban Missions.

Your little friend,
MATTIE LEE STEWART.

Dear Editor:

I am a little boy 9 years old. Our school is out. Papa takes THE BAPTIST. I like to read the little folks' letters.

I send 5 cents for Cuban Missions. THOMAS RICHARDSON.

Dear Dr. Searcy:

I am a little girl 12 years old. My father takes THE BAPTIST and I love to read the letters from the little folks.

I will answer Ethel Drane's question: Haman was hung on a gallows he made for another.

I will ask one: Who was John the Baptist's father?

I send ten cents for Cuban Missions. Your little friend,

REMA ROCKETT.

Dear Dr. Searcy:

I live in the country, and am ten years old. I like to read the cousins' letters. Will try to answer some of their questions. Haman was hung on the gallows that he made to hang Mordecai on. St.

John wrote the Book of the Revelations. I think Peter was the disciple to whom the keys of the kingdom was given. Permit me to ask one: "Who was it that an angel prepared a meal for?"

You will find enclosed five cents for Cuban Missions.

ARCHIE O. SIMMONS.

Dear Dr. Searcy:

I see the Little Folks' letters every week. I go to school thirteen miles from home. I board near the College, but I took sick and came home to stay until I get better. I will return again.

We are Baptists. I am a member of the church. I will answer

Clara Mize's question, "Where is cucumber found in the Bible?" Num. xi. 5, Is. i. 8.

I send ten cents for Cuban Missions. I hope God will bless the Cubans.

Your little friend,
ELLA LEA.

Obituaries.

Tribute of Respect.

Ross T. Burns was born October 8th, 1874. Died September 1st, 1898.

At the age of twelve he was the subject of religious awakening, shortly after which his pious father and mother obtained a hope for him that he was born of God. At the age of fourteen he made a public profession of religion and joined the Baptist church.

From that tender age he seemed like young Josiah, to do that which was right in the sight of the Lord. He was vigilant, sober, of good behavior, given to hospitality, possessed a weight of character above the common grade. In his general intercourse he was kind, affable and obliging, yet remarkably firm and faithful in his dealings with his fellow man. Few young men of his age have had more friends without selfishly aiming to procure them.

About two years before his death he was visited with a severe sickness, from which he never fully recovered. As the disease advanced and in prospect of death he was enabled, with a sweet composure, to resign himself into the hands of God. And thus lived and died this good man. He leaves a father, mother, brothers, sisters, and a host of friends and relatives to mourn his loss.

Blessed is that servant whom his Lord, when he cometh, shall find so doing.

Fraternally,

W. L. A. STRANBURG.

Jimie Ada Hawkins.

This subject is an infant daughter of Mr. J. D. Hawkins and Mrs. Ada Fairchild Hawkins. It died April 3, 1899, 3:40 P. M., at Hattiesburg, Miss., aged 9 days, and was buried in the "Risher Cemetery," near its mother's old home, Roy, Miss.

The writer conducted the service. With Paul we would say, "the ways of the Lord are past finding out." Rom. 11:33.

While the great grand mother, bent with nearly a century in age, looked on the fair little form—the unfolded bud—we could but wonder "why" God saw fit to take this "little gem" and allow her, who feels that she is "only here in the way" and "of no use," to still remain. Let us willingly submit to the hand that never errs nor does an aimless thing. May God bless the sad hearts.

J. L. WILLIAMS.

Mrs. Ollie Thompson Sones.

Mrs. Ollie Thompson Sones was born August 12, 1831, in Autauga county, Ala. She was married to Mr. W. H. Sones, July 28, 1850, and died Nov. 14, 1898.

In her early life she professed religion but did not unite with the church until Aug. 1889, when she became a member of Friendship church, Lena, Leake county, Miss., of which she was a consistent member till her death.

Sister Sones proved her faith by her

works. Ever ready to do good and always interested in the work of the church, she did much for the Master's cause.

Resolved, 1. That we tender to the bereaved husband and relatives our sympathy in their great loss.

2. That we request THE BAPTIST to publish these resolutions and that a copy be sent to our beloved Bro. Sones.

Done by order of the church, this 9th day of April, 1899.

MRS. WINNA HENDRICK,
MRS. SALLIE WARWICK,
MISS SALLIE DAVIS,
MISS PEARL WARWICK,
Committee.

A. H. Brown.

A. H. Brown, son of S. L. Brown, departed this life February 25th, 1899, at Carnesville, Miss., in his twenty-first year.

He expressed his readiness to leave this world. May his loved ones meet him there "where there is no parting."

H.

A Preacher's Institute to be at Lena.

Having just learned that arrangements have been made to have Dr. R. A. Venable, of Meridian, conduct an Institute in the Chapel Hall of the Harmony Baptist school at Lena, Mississippi, I write thus early to notify preachers who wish to attend, and remind them to arrange their summer meetings so as not to conflict with this. The preacher's Institute will open on Tuesday, July 25, and continue for nine or ten days. The Institute will be of great benefit to deacons and Sunday-school teachers, as well as to preachers, and they are hereby urged to attend the entire term, in cases where they can possibly do so.

Board will be free, and tuition not more than three dollars. Further notice will be given by a committee of the Lena church, later on.

T. J. MOORE.

Carthage, Miss., Apr. 5, 1899.

Married

At the residence of the bride's mother, Mrs. Goodwin, Mr. John R. Giles and Miss Estelle Goodwin, April 5, 1899, Rev. G. C. Johnson, officiating.

Both of these happy young people are of Meridian, Miss., the groom being connected with the Daily News of that city.

The Jewels of the Jackson Baptist church met at 4 o'clock Saturday afternoon and elected the following officers:

President, Laura Lee Lott, V. President, Ellie Hederman, Secretary, Georgie Barrows, Treasurer, Lillie Simmons.

BELLS

Steel Alloy Church and School Bells. *See page 16*